

# The New Poland

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## Poland's Historic Stand for Democracy and Liberty

A NEW Great Power of Democracy is looming up on the war-scarred frontiers of the three fallen empires of Prussia, Russia and Austria.

The new Great Power is Poland—a new government but an old nation, a kingdom-republic older in history than Prussia or Russia or Austria.

Her old independent government was slowly crushed to death about 125 years ago by the conspiracies of the Hohenzollerns, the Hapsburgs and the Romanoffs.

But though her government was crushed, though her elected kings were dethroned and her parliaments silenced, though heroic leaders were martyred or exiled, her people have never surrendered their individuality to the conquerors. Under the oppression of Czars and Kaisers the Poles have clung to their own language, their traditions of democracy, and to their undying hope that the day of deliverance would come.

The day of deliverance has now come indeed, when the freemen of Poland will take their place among the republics of the world.

The time came when the whole world was weary of Czars and Kaisers, just as Poland had long been weary of them. The time came when the world was prepared for the ideals of democracy for which ancient Poland stood, which her heroes died to maintain.

And when the war finally brought deliverance to the captive nation, the long-oppressed people were found prepared and ready to assume the burden of self-government. They have been trained in a school of liberty through a thousand years of glory, and they have kept the faith of democracy through two centuries of oppression.

In one respect there is no story like this story, no history like the history of Poland. Everything in her past has a significance for the present and the future. Everything developing in the present readjustment in Europe is better understood by a study of Poland's past.

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For Poland is a land with an Interrupted History. During many generations she has been kept from the great state of Europe. Now she reappears, as if out of prison, to resume the noble role she maintained in mightier centuries, and to march among modern nations in the spirit of her ancient chivalry.

### *The Old Land of Freemen*

THE hopes of future Poland rest in the spirit of the historic past. What we have witnessed in her is the carrying forward of principles of freedom which she sought in vain to work out in old ages of force and blood.

The Poles were valiant in war, but never aggressors. They sought to work out principles of human happiness and increasing democracy, while Hapsburgs and Hohenzollerns and Romanoffs and the dynasty of Sweden plotted restlessly for more empire.

Poland was a nation traveling peaceably on her way, defending herself, defending Prussia and Austria and Russia and all Europe at times, but who finally fell among thieves and was despoiled.

We shall see the thieves deprived of their booty, we shall see the defrauded nation rehabilitated. To know what this shall mean we must consider what the records of Poland's glory reveal.

The first faint records of life in what is now Poland, and what is to be Poland, show a people dwelling in communities or cities, but each freeman in his own house.

This individualism of the freemen is a striking feature of the oldest Polish life. Some of the Slavic peoples dwelt in community houses like vast tenements. The Pole always maintained his individual family life.

This capacity for individualism continues to this day a marked trait of the Polish people. The Polish immigrant to America dwells each by himself. In many Polish rooming houses each roomer has his own account at the grocer. There never was in Polish history an effort by prince or king to crush out the individual life.

The Poles developed a notion of individual liberty which jealous kings were able to crush by their armies of conscripts. Nevertheless, these ideals are the ideals for which all democracies stand today.



The sufferings of Poland at the hands of surrounding empires was not her fault. It was due to her ideals. Left to herself in the past, as she will be in the future, Poland would have developed a freedom and a culture to make the world marvel. Her sorrows and tribulations were due wholly to the constant conspiracies of Russian, Prussian, Saxon, Swedish and Austrian rulers to interfere with her internal liberties, and break her strength among the nations.

### *Means Much to All Americans*

THE past sufferings and the future hopes of this splendid people mean much to all Americans. For we and the Poles, even the Poles in their own land under Russian or Teutonic oppression, have common heroes.

Their Thaddeus Kosciuszko, hero of the great revolt of the last decade of the eighteenth century. Kosciuszko, in whose honor a mound of earth was raised at Cracow from soils brought from every Polish battlefield, was the same Kosciuszko who served as an aide to Washington, and whom Washington described as "the ideal soldier of liberty."

Their Count Casimir Pulaski, who fought in vain for Polish freedom in 1768, escaped to America to fight for the independence of the colonies, and after serving at Brandywine and on other fields, was mortally wounded in fighting at Savannah as a general in the American army.

This Count Pulaski was the forerunner of many other Poles who have died for this republic. The Civil War had soldiers whose fathers fled from Austria in the thirties, and from Germany in 1848, while many sons of the Great Migration of 1880 fought in the Spanish war and in this last war.

So while we as American children read of Kosciuszko and Pulaski as of Lafayette, the Poles also read of these men in their European achievements. Everyone knows that Lafayette and Franklin have proved the great ties of union between America and France—these men are the common heroes of both republics. So it is with Kosciuszko and Pulaski. The Poles in remotest Poland know how these heroes loved America.

Nor is this all. Niemcewicz, the beloved Polish patriotic his-

torian, the biographer of Kosciuszko, wrote also for his own people a biography of Washington, whom he knew in America during our Revolution. So the name of our first President is enshrined in a Polish classic. The student of Polish history may read of Washington as of Casimir the Great or John Sobieski.

The Pole in remotest Poland thus looks upon the Americans as a people morally akin to him. We also can look upon these old champions of liberty as our own comrades and kinsmen in humanity's long battle for freedom. It needs only a little consideration of the great achievements of the past to make us appreciate how the spirit of Old Poland and of New Poland is also the spirit of America.

### *The Unrecorded Slavic Empires*

THE Slavic nations, including Russians, Poles, Bohemians, Ukrainians, Serbs, Bulgars, Slovenians, etc., seem once to have spread much farther into western Europe than they do today. In the days before recorded history there were great struggles and wars between the same Teutons and Slavs who have battled before our eyes during the past four years.

The Slavs, in different groups, once held such well-known Teutonic cities as Berlin, Vienna, Jena, Leipzig. Potsdam is a Slavic name, so is Pomerania. But long before written history, long before the influence of missionaries brought regular records, the different Slavic peoples had taken some definite form. Some of the Slavic nations then in existence, like the Lusatians and the Polabish people, were later overwhelmed by Teutonic absorption, which sought in vain to absorb the Poles and Bohemians.

So as early as the eighth and ninth centuries of the Christian era there are traces of a definite nationality in "the Plain" or "Pole," the vast rich level land spreading about the River Vistula.

This national stock was divided into tribes, each with tribal gods and spirits, chiefly gods of the trees and harvests and the storm. Here is where the Poles and Poland emerge into history just at the same time that the successors of Charlemagne are laying the foundations of France and Germany and Italy, and while England is taking new unity under the kings of Wessex.

Now even in that far past the character of the Pole was revealed. He was never an aggressive warrior. He was happy to let his neighbor pray to his own tribal gods, while he prays to his own. His society was based upon the freeman. Individual vengeance was provided in his law.

Centuries later a Bohemian poet described the Slavs as "dove-blooded." Dove-blooded in a sense: peace-loving, home-loving, farm-loving, the Poles of that old time were.

We can see the character of the old time Pole revealed in his descendant of today. He still is ready to fight for defense, for the liberty of Poland and other lands—yet how Poland has rejoiced in the coming of peace! The Poles have never mingled in our more aggressive activities to the same extent as other nations, yet they gave the largest proportion of volunteers to the American army when democracy was to be saved.

### *Ages of Battle Are Begun*

THE reader of Polish history will remain convinced of one thrilling fact.

That is, that if the Poles had been left undisturbed on their acres, they might never have become warriors at all. Several times, when the Poles made war, they had previously been so peaceful that the battlefield saw them with no arms but scythes and other implements of peace.

It was outside attack that developed the great war record of Poland, outside attack and the demand of her chivalry that she protect Christendom in many hours of peril.

Today, as the shadowy lines of Great Poland again loom up in eastern Europe, many are asking, "What will be the spirit of this new Great Power?" There is a shadowy outline drawn of a great level land, enriched by many navigable rivers and crossed by old highways and modern railroads, a country of 110,000 square miles and 30,000,000 inhabitants.

We shall then create another Great Power—will it be a great power for good or for evil? Will it be a force for all humanity, or merely a selfish force?

The answer must be sought in the ancient history of Poland's greatness.

Until the rise of the American republic there was no history like hers. It was a history of aggrandizement chiefly by peaceful annexation, by states seeking admission. But at all times her power was exerted to strike at tyrants, or to beat back invaders.

She was not a conquering oppressor. In fact, for many weary centuries, while sheltered nations grew to power in entrenched Europe, Poland stood at the barrier of the east and spent her blood and strength holding the Tartar and the Turk from the western lands.

If Poland in those dim ages could develop a character that won her the title of "The Knight Among Nations," what will she develop in a modern age of enlightenment and national honor?

The real truth is that the old ideals of Poland were too fine and true for those bloody centuries. It required the moral strength of modern enlightenment to bring Poland to the place where she can work out her own noble traditions, and be appreciated by a modern world.

### *Baptized in Fire*

THE greatest decision in the history of Poland was in her choice of a form of Christian faith. In the ninth century Russia, under St. Vladimir, embraced the Greek church. In the same century Emperor Otto the First, of the Holy Roman empire, was seen making war on all the lands round about. He hurled a body of Teutonic warriors against the pagan Poles, thus making the first clear record of the old, old strife between Slav and Teuton.

Mieszko, or Mieczyslaw the First, was then leader of the Polish people. He was the leader in some ancient and Slavic sense, and the fruit of his leadership was to lead Poland into the western family of nations instead of the eastern. He was the first Polish king to accept the spreading Christian faith, and he accepted it from Roman Catholic missionaries.

Thus a definite line of difference was drawn between the Russian Vladimir at Kieff and the Polish Mieszko in his new capital at Gniezno. The decision made Poland western. It gave her national



soul a western outlook. It brought up her individual citizens in touch with the active powers of Europe.

The fruits of this were rich and everywhere abundant. Poland had a chain of great universities when Russia scarcely had schools. And Poland was a limited monarchy centuries ago, while Russia could not limit the Czar until she dethroned him.

Mieszko felt the grim and ruthless power of the Emperor Otto and his Teutonic knights. So, though the Teutonic invaders were withdrawn after the pagan ruler embraced Christianity, Mieszko nevertheless bowed to the gigantic German power. He was therefore given the title of Duke of Poland, the first of a series of Polish rulers, dukes and kings, who will be succeeded in our day by presidents of Poland.

Here appears one of the first great surprises of Polish history. Poland was first a formless and unorganized land of farmers praying to local idols and spirits.

Then, all at once, in the course of a few splendid years, she became organized into military departments, and into ecclesiastical dioceses. Suddenly she saw her dove-cote towns divided among feudal castellans or barons. Immigrant monks from France, England and Italy laid the foundations of a new agriculture. With the development of the country came an influx of German labor on the feudal estates, and German residents in the cities. Poland suddenly marched forward to a place of power among nations.

This all had its effect when Poland's first great warrior king, Boleslaw the First, son of Mieszko the First, took the throne. He gained first the full inheritance of his father, then he fought to establish Poland among the powers. He pushed his arms triumphantly to the conquest of Pomerania and the Baltic shore, swept far into Russia, and temporarily gained Bohemia.

These wars were fought nearly 1,000 years ago, yet they were the wars of a free people against Kaiserism, and against German Kaisers or Emperors. This recent war has brought the western world very late into conflict with the two ancient enemies of Poland, Germany and Turkey. Many of the old battles of the tenth and eleventh centuries had war-notes which might have been sounded anywhere from Belgium to Mesopotamia during the past four years.

Boleslaw the First was offered an early alliance with Germany, as a subordinate king. This was in the year 1000. His answer



was a strangely typical instance of Polish independence. Boleslaw did not take the title from the hand of the German Kaiser of that Holy Roman Empire. But 24 years later he called the princes and prelates together at Gniezno, and there was crowned king by his own decree. Thereafter he refused to acknowledge any subordinate duty to the Emperors.

### *The Sad Free Kingdom*

THE self-crowning of Boleslaw was typical of the Polish spirit, even in the face of many perils. There was in this a strange, unbelievable daring. The Polish country, an open land, was surrounded by enemies, Teutonic and Slavic. It was exposed to the advancing, threatening rush of Tartar tribes from the eastern steppes. Amalgamation with the Holy Roman Empire might seem a natural preservative policy.

But it was part of Poland's destiny always to cling to her own individuality, and she did this from the tenth century to the twentieth.

Later articles in this series will set forth some of the later great events in the advancing history of Poland. What Americans should understand and appreciate, what thoughtful students of history the world over must appreciate, is the noble and steadfast spirit that governs that history. We come to appreciate that Poland, even when her institutions appeared ancient, had a spirit of freedom which we are proud to call modern.

Boleslaw was indeed more of the type of conqueror than most Polish kings. But that was in the first century of his nation's emergence from barbarism. The later heroes of Poland are often found sword in hand, but it is a defensive sword.

The spirit of her patriotism is that of a nation often bruised by ruffian empires, stricken to the earth in wars of alien conquest, but rising with the patient defiance of her patriotic hymn, "Poland Not Yet Lost."

The moral grandeur of her old ideals can be seen in her early traditions. The legends of many nations trace their kings to descent from the sun or the gods. The Polish tradition was more like a story out of the Scriptures. The legend was that the first

king, Piast, when a poor man, entertained two strangers one night in his peasant cottage. In the morning it was revealed that his visitors were angels, and that for his hospitality he was to be crowned the ruler of the land. The dynasty was founded not in a boasted record of blood, but in a tradition of benevolence. Nothing in Polish history is so illustrative of the Polish temperament as this old legend. Only a people of great worth can produce a fiction of noble action.

The story of Piast the Peasant is really like an allegory of all Poland's story. Poland has never been a rich nation, but she has been noble and generous and brave. Great misfortunes were hers after the reign of Boleslaw. Divisions split the kingdom, internal strife distressed the people, Tartar hordes swept through Russia into Poland, and Poland in her suffering held them back from countries further west.

In the midst of these sorrows outside interference in Poland's internal affairs never ceased, nor did it end until the last partition of the country. In the eleventh century it took the efforts of a series of kings to secure the rights of succession to the throne to the eldest son. The old Polish ducal law had been that every patrimony must be divided. Neighboring powers wanted this law kept by the princes so that Poland's kings would always divide the country, and thus the land would steadily diminish into smaller and smaller portions.

However, Casimir the Great succeeded finally in establishing a regular succession, an undivided inheritance.

When he had done this, it could have been noted that all the distresses of the country had not halted the general advance of the people toward liberty.

The Polish liberty of those early centuries was not like ours in statute. But it was strangely like our liberty in its spirit. One of the reasons, possibly, why Poland has always attracted Americans, and America is so dear a name to the Poles, is this likeness of spirit.

Early Polish life, like early American life, included provision for slaves. But there was a steady approximation to greater liberty. And the honored heroes of Poland are not slave-makers like William the Conqueror, but rather liberators of serfs, like Kosciuszko. Thus America honors Abraham Lincoln more than Cortez.

The best study of Poland's real policy of liberty, her early doctrine of "self determination," is found by leaving Boleslaw and the beginnings of her greatness, and advancing to the period in the fifteen and sixteenth centuries, when Poland became the largest state in Europe.

After the Tartar invasion had been swept away, Conrad of Poland forgot the early dangers from the German arms, and himself invited the German Knights of the Cross to settle in his dominions. The avowed task of these knights, who settled on the coasts of the Baltic, was partly helping to convert the pagan Lettish tribes. But the knightly forces grew into an aggressive temporal organization.

The Polish dukes showed no advanced fear of the Teutonic knights, until all at once these swordsmen rushed out of their assigned territories and battled successfully to wrest from Poland sections of the present East and West Prussia.

They then struck to the south. But by this time Wladislaw, king of Poland, had re-united his forces and the divided country, and was able to defeat them and drive them back.

### *Casimir the Great*

**W**LADISLAW died in 1332. Then arose his son, Casimir the Great, who overwhelmed the plans of the Teutonic Knights completely. For 37 years he labored to consolidate the Polish state.

He left her strong and united, able to laugh at German plots and intrigue, and ready for her great territorial era.

Casimir the Great was the only Polish monarch who was called "the Great," and this because he built cities of marble in place of huts of wood or rushes. He left no son, so the throne went to his son-in-law, Louis of Hungary. His daughter, St. Hedwig, succeeded Louis on the throne. In 1386 the queen married Jagellon of Lithuania, and founded a new dynasty in Poland.

This union of Lithuania and Poland, made more and more complete and solid during two centuries, has always been a proud incident in the history of Poland.

The Poles are proud of their Lithuanian writers, such as Mickiewicz and Sienkiewicz, and of the patriotic Lithuanian Kosciuszko. They are proud that they were able to effect a union with a nation speaking a separate language and worshipping in a different church. To this day in America it is common to see the arms of Lithuania and the arms of Poland both emblazoned over a Polish church or place of assembly.

But recent debates between these old allies show how near to the present time are these events of the past. There is a strong movement in Lithuania for complete independence of Poland under the peace treaty. Lithuanians are found demanding "absolute self-determination."

Now, though the Poles would like to have as large a country as possible, it is expected that they will not in any way contest the right of Lithuania to form her own republic, if she wishes. The self-determination of small nations, the freedom of union on the part of separate nationalities, is treasured by the Poles today as it was by St. Hedwig.

It required two centuries and many conventions to cement the union between Poland and Lithuania. But in the meantime there had been other accretions to the Polish territory—West Prussia, Pomerania, Livonia, Courland.

In each of these cases there was no war of conquest, but a voluntary application by the affected states for a union with the Polish state. Family connections made possible temporary unions between Poland and Hungary, but none of these continued.

No state, until America arose, ever grew so great without armed conquest as Poland became. She arose to this dignity and strength in the teeth of opposition and envy, without meddling with other nations, and by the pure force of her own popular ideas. And her kings ruled over different nationalities and different languages by the force of moral authority. It is true that in the next few centuries feuds among the nobles developed, aided by the conspiracies of meddling outside monarchs. But Poland in her most glorious period ruled by the voluntary co-operation of all her citizens.

## *Heritages of Freedom*

THE present day Pole or Polish-American knows these things, though they are strange to Americans. The Polish soldier, whether fighting in France, or in Russia, or in any other country, has not been fighting for "liberty" of any vague or hazy sort. He has not been fighting for liberty for himself or his own nation alone.

He has been fighting for the long-submerged but still vitalized ideals of the old Polish freedom, singularly like the doctrines laid down by the Wilsons, and the Lloyd Georges, and the Clemenceaus of the present day.

The current newspapers have printed a report from Poland which throws a fascinating sidelight on the ancient Polish liberties. A Jewish leader in Poland has declared that the Jews will ask there for autonomy in their own communities and for separate courts.

It might seem a startling thing for representatives of one religion to ask autonomy and separate courts.

But the fact is that in the old days of Polish liberty, Jewish citizens did have separate autonomous districts and separate courts. These demands of one section of the present population of Poland fall within the liberal limits of the old Polish constitution.

Thus in many ways it can be seen that the Polish people, now about to resume their own self-government, are fortified by the noblest traditions and principles of human liberty. They are entering on no new experiment, like a Russian republic or a Turkish limited monarchy. The oppression the Poles have suffered has been foreign, the liberty they hope to enjoy has always been their own.

The nation the United States has helped to set free is a nation whose sons helped to set us free. It is a nation which had developed doctrines of freedom before the Mayflower landed at Plymouth, before the founding of Jamestown.

So the American nation, or any other liberty-loving people, can be sure that the spirit of the old Polish heroes of freedom still rules. There are thousands of glorious proofs of this enduring spirit, and some of its manifestations will be shown in later articles.



Whether any particular clause of the old Polish order is adopted, such as the local autonomy of religious communities, is yet to be decided.

But it is clear that the spirit of religious liberty, of personal liberty, of social and individual justice, as caught from the inspiration of the past, and as taught by the example of present day thriving democracies, will rule throughout the new dominion of the free Polish people.



## Polish Undying Passion for Liberty Shown in Modern and Ancient Heroism

**F**REE Poland will very soon assume her place in the world's great sisterhood of republics.

The future success of the statesmen and people of Free Poland is of vital interest and vital importance to all Americans, and to all the free peoples of the world.

Humanity itself is at stake in the success of all the oppressed democracies which have been freed by the downfall of autocracy. For unless these young republics stand firm, holding fast their popular liberties, the war will seem to have been waged in vain.

But we have two grand assurances that Free Poland will stand the test, and will prove worthy of a high place in the council of free nations.

One great assurance is in the Past, in the mighty history of Old Poland's wars for freedom, which she fought until her very life-blood was drained for the cause of liberty.

The second great assurance is in the Present, in the heroic record of Polish troops battling for democracy on every front in the Great War. These showed their clear inheritance of the old liberty-loving blood of Poland.

### *How the Sons Proved Worthy*

**T**HE sorrows and sufferings of Poland during the past two centuries drove many of her sons into exile in far-away lands.

But when the trumpets blew for the Great War there was thrilling unanimity among the sons of those exiles, who arose in England, France, Switzerland, the United States, Canada and other countries and rushed to the standards of Democracy.

In our own country hundreds of thousands of Polish descent enrolled under the American flag. In addition, there were thousands of Poles not citizens, or born in enemy countries, or outside the American enlistment ages, who enrolled here in the Polish army for service in France.

Just as Thaddeus Kosciuszko crossed the wide ocean to fight for the liberty of America, so these Poles crossed the ocean again to fight for freedom in France. And the records of the war shine with testimony that the spirit of Kosciuszko's soldiers is as imperishable as their love of liberty.

Our American cities recently saw a group of 13 soldiers, in the blue of the Polish army, whose very presence bore testimony to the unquenchable Polish spirit. These were 12 soldiers of the Polish army, every one of whom had volunteered from America. Their leader was the French-born son of a Polish father and a French mother.

The leader, still in his early twenties, was scarred with 23 wounds. He had received 22 wounds, and his breast was ablaze with decorations, when he hurried back to the front, and his leg was carried away by a cannon ball. He cried, in his native French and in the spirit of his ancestral country, "Vive la Pologne!" or "Long live Poland," as he fell unconscious on the roaring field.

Such was the leader. And what of his 12 companions, who came from this country which is so fond of peace? Every one of those young men had at least the Croix de Guerre, for distinguished valor on the field. Every one had been wounded. And every one, while rejoicing in the advent of peace, rejoiced also that he had had his part in the great work.

### *The Undying Aspiration*

**W**HAT was the reason for this? The reason furnishes our second great assurance that Free Poland will deserve her place among the world's democracies. That reason is found in Poland's past, in her long, long war for democracy and civilization, the war of a thousand years.

These young men were the sons of Polish exiles. The grandfather of one of them had fallen in a Polish revolt in 1863. Another traced a proud descent to a hero of Kosciuszko's army of peasants.

Whether born in America or in France, in England or Australia, the sons of Polish freemen are all born to the same passion for liberty. They are never warlike, never aggressive, they seldom are

found among professional soldiers or students at military academies, yet none of all the free peoples will fight more bravely for a cause of justice than these pacific men.

We all know the future of the Polish people is vital to our American liberties, and to all human liberties. But in the same way the past history of this people is charged with significance for our history.

This was never appreciated until the Great War revealed the manifold meaning of that history.

This Great War has thrillingly awakened every American to realize that the history of every nation is really part of our own. Poland, remote among her plains and rivers, with her grandest work achieved before America became a nation, could have given us from her bleeding past some tremendous warnings of the Teutonic peril, long before we saw that peril in drowned ships, and in notes announcing ruthless war.

### *What Poland Could Have Told*

THE Great War itself was a baffling, maddening mystery to peaceable Americans who had studied only the history of Anglo-Saxon and Latin countries. These countries did not know what Poland could tell of Hapsburg and Hohenzollern ambitions, Hohenzollern and Hapsburg plots against free and peaceful peoples.

The neglected history of Poland could have served as a book of lurid prophecy to warn all free peoples of the menace to human liberty in Berlin and Vienna.

The neglected history of Poland, the unheard outcries of her agonized inhabitants, should have warned the whole world of the later "frightfulness" and "ruthlessness" in Belgium. For all that Belgium has learned in four years Poland has known for more than a century. And the "mad imperial ambition" of Wilhelm II, so astounding to western Europe, must seem a familiar tale to Polish school children who know how their noble republic was torn asunder by the plots of Frederick the Great.



## *How Poland Saved Europe*

POLAND can no longer count her burned cities and her martyred citizens in these many years of oppression. And even in this past war, while the sufferings of Belgium were made known to all humanity through open English cables, the agonies of Poland under German rule or German invasion were veiled by intervening battlefields, and hushed into silence by the roar of the two war fronts.

The sufferings of Poland, the universal death of little children, starving of sick men and women, depopulation of cities, went on far from the sight of our sympathetic eyes, hidden by the smoke and flame of a burning world.

How terrible must have been Poland's sufferings in this war was shown when Paderewski declared:

"No children under ten are left alive in the Polish war zone!

"There are now no classes left in Poland. There is now only one class, the poor."

But though Poland has had greater suffering than most nations in this war and before this war, her people have doubtless rejoiced more than others in the greatness of the world's deliverance. Americans of Polish blood, exiles and sons and grandsons of exiles, have sorrowed deeply but have deeply rejoiced.

For this same neglected history of Poland, which could have warned the world of the Teutonic peril, of ruthlessness and frightfulness, could also have assured the world by past triumphs of the eventual victory of democracy.

Poland, the beautiful, imperishable Democracy, could point to a score of grassgrown battlefields, and say:

"Here is another place where my brave sons rallied from their peaceful occupations, and fought for democracy, and won, when perhaps the peoples of western Europe never dreamed that the liberty of all mankind was in danger!"